

RITUAL AND DEGREE BOOK

OF THE

UNITED

BROTHERS OF FRIENDSHIP,

CONTAINING

FORMS AND CEREMONIES OF THE FIRST, SECOND,
THIRD, AND FOURTH DEGREES.

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Revised Edition with Additions and Corrections, Oct., 1894.

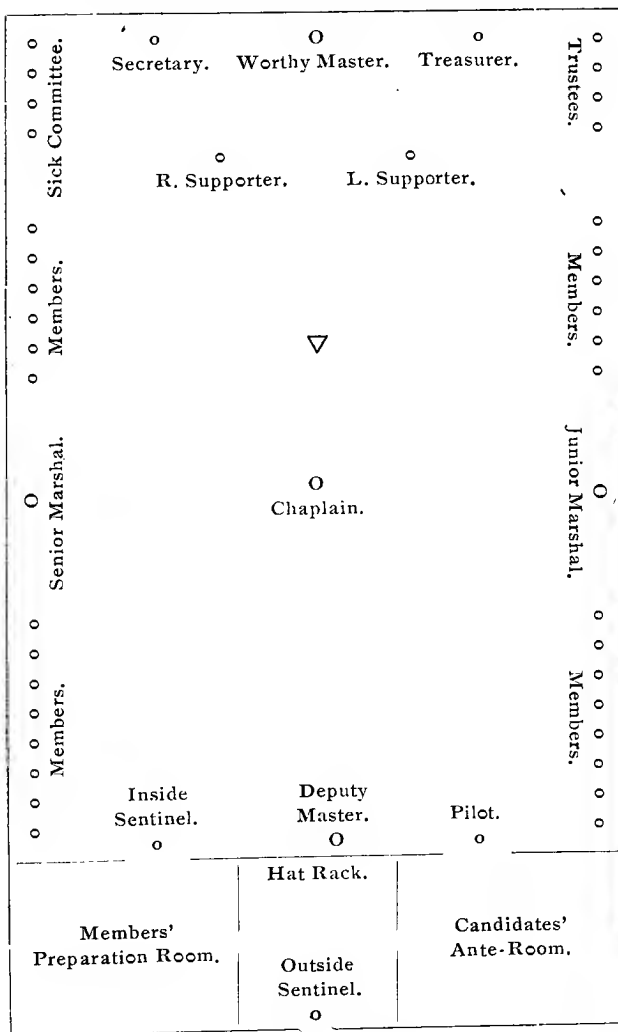
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WILLIS N. BRENT, N. G. M.,
MORGAN T. WHITE, P. N. D. G. M., } Ritual Committee.
W. H. LEONARD, N. D. G. M., }

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DIAGRAM OF LODGE-ROOM.



No one must pass between W. M. and Chaplain.

ORDER OF BUSINESS.

1. Opening ceremonies.
2. Roll of officers called and vacancies filled.
3. Reading of minutes and approval.
4. Report of Sick and Investigating Committees.
5. Balloting for candidates.
6. Propositions for membership and referred to committees.
7. Collection of dues, taxes and assessments.
8. Reports of special committees.
9. Officers' reports.
10. Election of officers, installation, etc.
11. Application for degrees.
12. Unfinished business.
13. Initiatory ceremonies.

QUESTIONS OF BUSINESS.

1. Does any brother know of another in distress? (Pause.)
2. Are there any communications? (Pause.)
3. Does any brother know anything else for the good of the Order?
(Pause.)
4. What are the receipts of the evening?
5. Are we now ready to adjourn? (Motion is then made.)

INSTRUCTION TO MASTERS AND DEPUTIES.

No strange visitor shall be allowed to enter the Lodge on password alone, but he must be first tested in the general test work and reported to the Lodge as having given satisfactory proof of his title to admission. However, visiting brothers may be admitted on their financial or traveling card, but in some way they must establish their identity with the Order.

OF CIVIL LAW, SUPREME AND SUBORDINATE.

A United Brother of Friendship is to be a peaceable subject to the civil power wherever he resides, and is never to be concerned in plots and conspiracies against the peace and welfare of the government.

GENERAL CHARGES TO BRETHREN.

My Dear Brethren: All these charges you are to observe, and also those which are to be communicated to you in any way. Cultivating brotherly love, the foundation and glory of this Order, avoiding all wrangling and quarreling, all slanders and backbiting, or permitting others to slander any honest brother, but defending his character and doing him all the good you can as far as is consistent with your honor and safety and no further; and if any of them do you injury you must apply to your own or his Lodge.



RITUAL.

OPENING EXERCISES.

WORTHY MASTER gives one rap—members rise.—Brethren, we are about to open this Lodge in the — Degree. Officers and members will clothe themselves in the regalia of this degree. (Waits until regalia are on and says:) Resume your respective positions. (One rap—members take their seats.)

W. M.—The Supporters will see that the Sentinels are in their proper places, that the approaches to our Lodge are duly guarded, and that all brethren are qualified to sit with us during our meeting, reporting the same.

SUPPORTERS.—Worthy Master, we find the approaches to our Lodge-room duly guarded, Sentinels in their proper places, and all brethren qualified to sit with us.

W. M.—Deputy Master, what is your duty in the Lodge?

DEPUTY MASTER.—My duty is to assist you in preserving order, allow none to enter or retire during the opening, closing, or initiatory ceremonies, unless directed by you; to have charge of the ante-room of this Lodge, and, in connection with the Sentinels, enforce the rules of the Order in relation to the same.

W. M.—Secretary, state your duty.

WORTHY SECRETARY.—My duty is to keep a correct record of the proceedings of the meetings of this Lodge, to keep just and true accounts between this Lodge and myself, and pay all money received to the Treasurer.

W. M.—Treasurer, state your duty.

TREASURER.—To receive all money of the Lodge, and pay the same only on the order of the Worthy Master and Secretary.

W M.—Supporters, state your duty.

SUP.—To see that all present are qualified to remain, to keep the regalia in order, attend visiting members, and introduce candidates.

W M.—Worthy Chaplain, explain your duty.

CHAPLAIN.—It is my duty to invoke the divine blessing of the Supreme Ruler of the Universe. (Master gives three raps, Lodge rises. Chaplain says, Let us pray. Extemporaneous prayer, or read following:)

Most holy and glorious Lord God, the mighty Ruler of the Universe, the giver of all good gifts, thou hast promised that where two or three are gathered together in Thy name Thou wilt be in the midst of them and bless them. In Thy name we assemble, most humbly beseeching Thee to bless us in all our undertakings, that we may know and serve Thee right, and that all our actions may tend to Thy glory, and to our advancement in knowledge and virtue. Bless our present assembling, lighten the darkness, and when our trials here are over admit us into Thy courts above, and Thy name shall have all praise and honor. Amen, Amen, Amen.

W M.—Officers and members, you know your respective duties and I need not urge their faithful discharge upon you. A nobler and more charitable object than ours never stirred the breast of man. We are here to work, so let us do it, that peace and harmony may characterize all our actions. We will now proceed to sing the

OPENING ODE.

[Tune—HEBRON, L. M.]

Almighty God, to Thee we'll sing,
Thou art our Ruler and our King;
Thou, God of love, give us the proof,
In Justice, Mercy, and in Truth.

Grand Master of the Lodge above,
Descend and fill our hearts with love;
Be with us in old age and youth,
In Justice, Mercy, and in Truth.

Then let Thy presence with us meet,
And make the bond of love complete;
Our brotherhood will have new growth—
In Justice, Mercy, and in Truth.

United brothers' signs we'll give
Acknowledged by us while we live;
We'll keep the password and the proof,
In Justice, Mercy, and in Truth.

(Signs of the First Degree are given three times while singing last verse, commencing with the word "United.")

W. M.—I now declare this Lodge of U. B. F. open for the transaction of business. (Order of business transacted.)

CLOSING EXERCISES.

W. M.—Worthy Secretary, what are the receipts of the evening?

SEC.—The receipts are \$—, Worthy Master.

W. M.—Has the Treasurer received the same?

TREAS.—I have, Worthy Master.

W. M.—Brethren, I am now about to close this Lodge. Let not the principles enjoined upon you by our Order be forgotten when we are separated to mingle in the busy pursuits of life, but let Justice, Mercy and Truth be your watchword, and be ever mindful of the needs and distresses of a brother or sister, exhibiting by your integrity and labor that the teachings of the Order are not in vain. We desire the presence of all, and shall expect you at our next meeting. Let us sing our Closing Ode.

One of the following is sung:

CLOSING ODE.

[*Tune*—OLD HUNDRED. L. M.]

Dear Friendship Brothers, now we part,
We'll keep within a pure, clean heart;
Spare us to meet, O, Lord, with care,
On the triangle and the square.

[*Tune*—SWEET HOME.]

Dismiss us, O, Lord,
With Thy blessings, we pray;
Go with us through life,
And direct us each day:
And if we assemble
No more in life's race,
Then take us to Heaven,
That fair dwelling place.
Life, Joy, Peace and Love.
Take us to Thyself in the mansions above.

Signs of the degree are then given with grand honors and grave signs. Then the W. M. says: Dear brethren of the Mystic Ten, our labor for this night is done. Let not our true principles be forgotten when we separate to mingle in the busy pursuits of life. The

Supporters will now collect the regalias and property of the Lodge and deposit them in their proper places. I now declare this Lodge closed in the — Degree, to meet again on the —, if not sooner called together.

BENEDICTION.—The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and his blessing remain with you always. Amen.



FUNERAL CEREMONIES.

The brethren shall meet at the Lodge. The W. M. will open the Lodge and give it into the hands of the Senior Marshal. The Marshal will form his procession in the following order and move to where the corpse is and from thence to the church:

1. Two Sentinels with drawn swords.
2. Music.
3. First Degree Workmen.
4. Second Degree Workmen.
5. Third Degree Workmen.
6. Secretary and Treasurer.
7. Chaplain, with Holy Bible on cushion covered with black cloth.
8. Right and Left Supporters.
9. M. W. M. and D. M.
10. Fourth Degree Workmen.
11. Pall bearers. (Hearse.) Pall bearers.
12. Friends of the family, etc.

At the church the Marshal will form the procession with open ranks for corpse to pass through, after which the column will march into the church and be seated at the sound of the gavel. After the sermon the coffin may be opened and the remains viewed by the congregation.

AT THE GRAVE.

CHAP.—If a man dieth, shall he live again?

Response or answer by the Brethren—Yea, the day cometh and the hour draweth nigh when all that are in their graves shall hear the voice of the Son of God and come forth.

CHAP.—They that have done good to the resurrection of life and they that have done evil to the resurrection of damnation.

Response by all.—Lord have mercy upon us; Christ have mercy upon us; Lord have mercy upon us.

CHAP.—Brothers, in the midst of life we are in death. It behooves us to seek succor of the Lord, who for our sins is justly displeased.

Response by all.—Yet, O, Lord! Most Holy God of Heaven and Earth, deliver us not into the bitter pains of eternal death.

CHAP.—In hope of the resurrection and eternal life we commit to the ground the body of our deceased brother. Out of the earth it was taken, to the earth shall it return.

(CAST EARTH ON THE COFFIN.)

Response by all.—Earth to earth, ashes to ashes, dust to dust.

CHAP.—I heard a voice saying unto me, write from henceforth, blessed are the dead that die in the Lord; even so saith the spirit, for they rest from their labor.

Response—Amen! Amen! Amen!

While the grave is being filled a hymn should be sung.

FUNERAL HYMN.

[*Tune*—WINDHAM. L. M.]

Farewell, dear friends, death calls me home,
With you no more this earth I'll roam.
But in that world I'll soar above,
Where all is peace and God is love.

O, meet me in the Lodge above,
Where all is peace and joy and love.
Our sorrows there will all be o'er,
When we are safe on Canaan's shore.

My nearest kindred are bereft,
But God, my Maker, knows what's best.
Be kind to them, both aged and youth,
In Justice, Mercy, and in Truth.

We'll meet in that Grand Lodge above,
Where all is joy and God is love,
United Brothers then we'll be,
When we our Saviour's face shall see.

After singing the above the following signs are given:

FUNERAL SIGNS.

Clasp the hands in front of the body at arms' length and say, "Unite;" raise hands up at full arms' length, cast eyes heavenward, and say, "Bless;" bring down hands, catching hold of arms half way between elbows and shoulders, and say, "And save us;" raise right hand, point up with forefinger, and say, "In Thy Kingdom," raise left hand also up at full arm's length, with hands open, and say, "O, Lord;" then let both hands fall to sides. Repeat three times.

*Benediction, and the procession is re-formed.

N. B. Lodge banners must be kept folded up when returning from funerals.

INSTALLATION OF OFFICERS.

[Services at the church or hall, for private or public.]

1. A piece of music.
2. Prayer.
3. The Master seats the Lodge.
4. Music.
5. Oration.

6. The Deputy Grand Master or proxy will present the Worthy Master elect to the Grand Master or installing officer, saying: M. W. G. M., I present my worthy brother to be installed the Most Worthy Master of ... Lodge No. of the town of I have found him to be of good morals and great skill, true and trusty, and as he is a lover of our Order, I doubt not that he will discharge his duty.

M. W. G. M.—Grant, O Lord, our God, that those who are now about to be invested with the government of this Lodge shall be imbued with wisdom to instruct their brethren in all their duties. My brother, I now present to you this regalia, mallet, and emblem of your office, which I hope you will wear with credit to yourself and Lodge, and declare you duly installed as Master of this Lodge for the ensuing year.

(The Master can here respond if he feels disposed.)

7. The D. G. M. will present the Deputy Master elect to the M. W. G. M., saying: M. W. G. M., I present the brother,, to be installed as the Deputy Master of Lodge No. of (town or city). I find him to be the choice of the Lodge, and they desire him to be installed.

M. W. G. M.—Dear brother, I invest you with the badge of your office, hoping that you will attend strictly to your duty, and assist the Worthy Master in preserving order, and in his absence fill his chair.

8. D. W. G. M. will present the Worthy Secretary and Assistant Secretary to the M. W. G. M., and says: M. W. G. M., I present my worthy brothers,, to be installed as Secretary and Assistant Secretary of Lodge No. of (town or city). I find them to be the choice of the brethren.

M. W. G. M.—My dear brethren, it becomes me to invest you with the emblems of your office (here he presents them with their regalia, books and pens), hoping that you may always have an eye single to the work that has been assigned you.

M. W. D. G. M.—M. W. G. M., I present my worthy brother,, to you, after being duly elected, to be installed as Treasurer of Lodge No. .., of (town or city).

M. W. G. M.—My dear brother, it affords me great pleasure to install you as the Treasurer of this Lodge, hoping your future conduct will merit our future favor. I now present you with the badge of your office; may your conduct be honorable and trustworthy.

M. W. D. G. M.—M. W. G. M., I now present you these brethren to be installed as Trustees of Lodge, No....., of (town or city). They have been duly elected by the brotherhood to fill these offices for one year.

M. W. G. M.—Dear brethren, it becomes my duty to invest you with these regalias, and I assure you that if you live up to the Constitution and By-Laws of your Order they will never disgrace you.

M. W. D. G. M.—M. W. G. M., it affords me great pleasure to present to you the light of the Lodge, brother, whom we desire you to install as the Chaplain of Lodge, No....., of (town or city).

M. W. G. M.—You being the choice of this Lodge for Chaplain, I now present to you the great light of our Order (he hands him a Bible), which, if followed, will lead us to that city where Christ sitteth on the right hand of God.

M. W. D. G. M.—M. W. G. M., I present to you these brethren to be installed as the R. and L. Supporters of Lodge, No....., of (town or city).

M. W. G. M.—Brethren, I present to you the badges of your offices. You are to deliver messages wherever the M. W. M. directs and collect the passwords.

M. W. D. G. M.—M. W. G. M., I present to you these brethren to be installed as the Sentinels of Lodge, No....., of (town or city), they have been duly elected to guard the secret enclosure of the Lodge.

M. W. G. M.—Brethren. I present to you the badges of your office. You are to guard well and keep a watchful eye.

This ending the installation the M. W. G. M. will call the Lodge to their feet with his gavel and say: The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee; send thee help from the sanctuary and strengthen thee out of Zion; remember all thy offerings and accept thy burnt sacrifices. Grant thee according to thy own heart and fulfill all thy councils; we will rejoice in thy salvation, and in the name of our God we will set up our banners, the Lord fulfilling all thy petitions.

The Master elect shall say: I was glad when they said unto me: Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem! Jerusalem is builded as a city that is compact together; whither the tribes go up, the tribes of the Lord, unto the

testimony Israel to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem. They shall prosper that love thee. Peace be within thy walls and prosperity within thy palaces. For my brethren and companions' sake I will now say, Peace be within thee. Because of the house of the Lord I will seek thy God.

The W. C. shall say: The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid? When the wicked, even my enemies and foes, come upon me to eat up my flesh, they shall stumble and fall. Though a host should encamp against me my heart shall not fear; though war should rise against me, in this I will be confident. One thing have I desired of the Lord that I will seek after: that I may dwell in the house of the Lord all the days of my life; to behold the beauties of the Lord and inquire into His Temple.

M. W. S. shall say: Keep thy heart with all thy diligence, for out of it are the issues of life; put away from thee a froward mouth, and perverse lips put far from thee; let thine eyes look right on and let thine eyelids look straight before thee; ponder the path of thy feet and let all thy ways be established; turn not to the right hand nor to the left; remove thy feet from evil.

M. W. G. M.—Brethren, attend and give the public grand honors.
Doxology.

Benediction: Direct us, O Lord, in all our doings with thy most gracious favor and further us with thy continual help that we may ever glorify Thy holy name. Amen.

REGALIA.

REGULATION OF U. B. F.

White, or First Degree.—White material; apron with name, number, and the initials U. B. F. printed on face of same.

Blue, or Second Degree.—Blue material; apron with name, number and the initials U. B. F. printed thereon.

Third, or Purple Degree.—Purple material; collar and apron with clasped hands and the initials U. B. F. on the face of apron. Apron trimmed with silk or worsted fringe. Officers' collars trimmed with $\frac{1}{2}$ -inch gilt braid, one star on coupling of collar; aprons trimmed with $\frac{1}{4}$ -inch braid, and silk or worsted fringe. Master's collar trimmed with $\frac{1}{2}$ -inch gilt braid, and gilt bullion fringe, and three stars on each side of collar. Deputy Master the same as Master, with

two stars on each side of collar. Past Masters (who have passed the chair) regalia trimmed the same as Masters—on the left side of collar an engraved plate with the initials P. M.

Delegate to State Grand Lodge.—Collar trimmed with $\frac{1}{2}$ -inch gilt braid; on the left side of collar a wreath inclosing the number of the Lodge represented; on the right side of the collar the letters U. B. F.

For Delegate to National Grand Lodge.—The same, but on left side of collar a wreath inclosing the abbreviation of State represented.

Dress Regalia for U. B. F. and Past Masters in Fact.—Purple velvet collar and apron, trimmed with gilt braid and gilt bullion fringe; on the face of apron gilded clasped hands; three stars on each side of collar.

OFFICERS' REGALIA.

State Grand Lodge Regalia.—The same collars and aprons, trimmed with gilded braid and bullion fringe; on left side of collar an engraved plate, with letters S. G. L.; on right side of collar the letters U. B. F.

Past Masters (in fact).—On the left side of collar a plate with letters P. S. G. M.

Delegate to National Grand Lodge.—On the right side of collar a wreath inclosing letters N. G. L.; on the left side of collar the letters U. B. F.

National Grand Lodge Regalia.—The same collars and aprons as prescribed for State G. L.; on right side of collar the letters N. G. L.; on left side letters U. B. F.

For Past Officers.—For Past Officers the same regalia as Masters; on the left side of collar the letters P. N. G. M.

Each officer shall be invested with his jewel or insignia of office.

FOURTH DEGREE REGALIA.

Scarlet velvet collar; one star on coupling of collar. The jewel may be worn alone, without regalia. It must be suspended on the ribbon around the neck, resting a little below the middle of the breast. The jewel of honor must be attached to the bottom of the collar.

Jewel of Honor.—This jewel is composed of a circular wreath of laurel leaves inclosing the six-pointed star, and the sacred grip, or clasped hands, yellow metal or gold plated.

Apron.—Scarlet satin apron, with all the emblems of honor, or four degrees tastefully printed thereon.

Collars trimmed with gilt fringe; aprons trimmed with gilt fringe.

Officers' Collars, Etc.—Officers' collars trimmed with $\frac{1}{2}$ -inch braid around the edge of collar; fringe. Aprons trimmed with $\frac{1}{4}$ -inch gold braid and fringe.

Excellent Master.—Collar trimmed with gold braid and gold fringe; three stars on each side of collar. Apron trimmed with $\frac{1}{4}$ -inch braid and fringe.

Excellent Junior Master.—The same as Excellent Master, with two stars on each side of collar. The insignia of each officer is attached to left side of collar.

Past Masters' regalia trimmed the same as Masters', with an engraved plate with letters P. M. on the left side of collar; gold plated.

Representative to State Grand Lodge.—Collar trimmed with $\frac{1}{2}$ -inch braid; on the right side of collar the three letters P. M. C.; on the left side a wreath, inclosing the number of the Lodge represented.

Representative to National Grand Lodge.—The same as above, except that on the left side of collar a wreath inclosing the letters or initials of the State represented.

NINE THINGS BROTHERS WILL NOT BE SORRY FOR.

1. For hearing before judging.
2. For thinking before speaking.
3. For holding an angry tongue.
4. For stopping the ear of a tattler.
5. For being kind to the distressed.
6. For giving alms to the poor.
7. For being patient with all.
8. For asking pardon for wrong.
9. For speaking evil of no man.

SCRIPTURAL REFERENCE.

Charge to candidates for First Degree—Read Daniel iv., 1 to 27

Charge to candidates for Second Degree—Read Psalm cxxii., 1 to 9, and Exodus iii.

Charge to candidates for Third Degree—Read John xi., commencing at the 23d verse to 44th, inclusive.

DEGREES.

INITIATORY CEREMONY OF THE FIRST, OR WHITE DEGREE.

Worthy Master says:—Worthy R. and L. Supporters, repair to the outposts and ascertain whether there are any candidates in waiting for initiation into our sublime mysteries.

Supporters salute and retire and question candidates regarding health, habits, their future intentions if admitted and whether they will be willing to submit to all that may be done to them in their initiation.

Q. Do you sincerely declare, upon your honor, before these witnesses, that you are prompted to solicit the privileges of this Order by a favorable opinion?

A. I do.

Q. Do you believe in a Supreme Being?

A. I do.

Q. Will you cheerfully conform to all the work of this Order?

A. I will.

Supporters return and say: M. W. Master, we have searched the out-posts and find (names or number of candidates) candidates desirous of becoming acquainted with our most sublime mysteries.

W. M.—Have they fully complied with all the requirements of our laws?

Sup.—They have not, but inform me that they are willing to do whatever may be required of them in order that they may enjoy, with us, the pleasures of this degree.

W. M.—Then, Brother Secretary, you, in company with Supporters and Marshals, repair at once to the ante-room and prepare the candidate for introduction into our midst.

Secretary collects remaining fees, returns, and says: M. W. M., the candidates have complied with all the requirements financially and are waiting for your further orders.

W. M. says aloud: Let the alarm be sounded, the guard posted, the furnace heated seven times hotter than usual, and the pilgrims fully prepared for the sacrifice by divesting him of his H. C. and S., B—F him, then bind him with ropes around the hips. [While the Master is speaking the foregoing sentence the Lodge-room door leading to ante-room must be left ajar so candidates can hear. In the meantime the Supporters, Marshals and those who are preparing candidates, do as the Master has said in the above sentence. Just as the blind is being placed on their eyes let the lightning flash, thunder roll and chains rattle, etc., members groan.]

After the confusion has ceased the Deputy Master says aloud: Cut down the tree, but leave the stump of his roots in the earth with iron and brass bound around it.

[The rope is then drawn around the hips rapidly, as soon as D. M. has ceased speaking. The candidate is then led to the door of the L. and instructed to give * * * * distinct R's.]

I. S. says: Who comes there, and what do you desire? Who dares approach this mysterious assembly without the magic word or the key to it?

Candidate. Nebuchadnezzar, from the tour of Babylon.

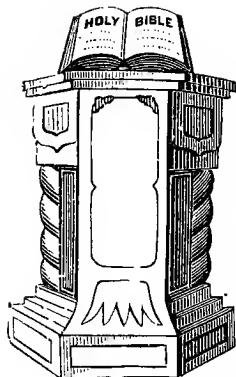
I. S.—What comes he here to do?

Answer by candidate: To learn the mysterious symbol and worship the true and living God, and to practice the divine attributes of Justice, Mercy and Truth.

I. S. says: Worthy Master, while we are assembled in Justice, Mercy and Truth the door of our secrecy is alarmed by one who claims to be Nebuchadnezzar, from the tour of Babylon, and is desirous of learning the mysterious symbol, and to worship with us the true God.

W. M.—Then let the conductor apply the key to our mysterious symbol and enter the secret gate, and find the path that leads to the true God.

Candidate, prompted, says aloud: Unity, Brotherly Love and Friendship. [Door is thrown open, and as the candidate enters W. M. sounds gavel and says, in company with all the brethren:] Arise, O Lord, and let thine enemies be scattered. [They sound the thunder, roll balls, stamp on the floor and say:] Let the Holy Watcher come down, let sin be abused; every man to his post; let us save the house of the Lord our God.



SACRED ALTAR.

[Candidate, after silence is restored, is marched around the Lodge-room four times and halted at the Deputy Master, who says:]

D. M.—In the tender grass of the field let it be wet with the dew of heaven. [Water is then sprinkled with a sprinkling-pot on candidate's head and body.]

Sr. Marshal says: Let his portion be with the beast of the field in the grass of the earth.

[Candidate is then caused to eat something representing grass—cabbage leaves, celery, parsley, or some harmless herb or vegetable, while marching around the fifth time; he is then halted and kneels at the SACRED ALTAR, or Chaplain station, and the obligation administered by the Master, who comes down for that purpose.]

OBLIGATION OF THE FIRST DEGREE.

I,, do solemnly promise and swear that I will never reveal the secrets of this degree to any one unless I know him to be a true member of the Order, and not unto him until I have satisfied myself that he is as duly entitled to receive them as I am myself. I further promise that I will contribute to a fellow brother or sister in distress or need, when I find them worthy; and that I will help a fellow-brother's widow to the utmost of my ability; and I will obey my superior officers on all occasions; and that I will obey the Constitution and By-Laws of the Order. Further, I hereby promise that I will never speak evil of a brother, but, on the other hand, advise him or her of approaching dangers; and that I will obey a sign when given to me by a brother or sister; that I will be a peaceable member in the Lodge; that I will not offer a man for membership whom I think incompetent in any way. To all of which I promise and swear. Both hands I now lift in token of the solemnity of this my obligation, hoping that if I forfeit any part or parts thereof that the thunder from the East (thunder), and the lightning from the West (lightning), may tear me limb from limb (pull his arms), and the four winds from the four parts of the globe (fan him fourtimes with a large fan) may scatter my remains so that my grave may never be found, so help me, Almighty God.

[Members at once seize candidates, hurry them rapidly around, crying, "Scatter them! Scatter them! Scatter them!" etc. They are then led to the Triangle, where they are sealed in the name of Justice*]

Mercy** and Truth***, which must be done by the Master only. Candidates are then laid on the floor and the entire Lodge marches over them, being careful not to step on them. Hoodwink is removed. Candidates are then carried to the valley of death, where they are caused to look on the carcasses of those who have transgressed the laws, betrayed our secrets, and have suffered the penalty of their obligation. The picture of skeletons or bones is here shown in a dark place. After commenting on them the candidates are led back to the Lodge-room, where they are restored to light, by all slapping the hands and feet one time, as the hoodwink is removed. Candidates are seated.]

LECTURE.

The Lecture on the emblems is then administered as follows:

At the top and center of the group of emblems we find the eagle, with his watchful eye, guarding his associates to prevent the intrusion of strangers or others not entitled to the enjoyments that the secret mysteries of the Order hold out to its members.

On its right we behold Justice, with her scales poised, showing that the United Brothers of Friendship propose to deal justly with all mankind.

In her left hand she holds the sword, to show that Justice is demanded for the members of this Order.

On her right is the shield, which means that the Order shields its members from harm and danger as long as their conduct merits protection.

At her back is a representation of the ocean, on which ships are visible, indicating that the day is not far distant when the U. B. F. Order will be wafted to every country on the Globe by these Messengers who await her progress.

On the left stands Mercy with arms extended, showing that she is merciful to all who appeal to her for commiseration in accord with that passage of the Scripture that says: "Blessed are the merciful, for they shall obtain mercy."

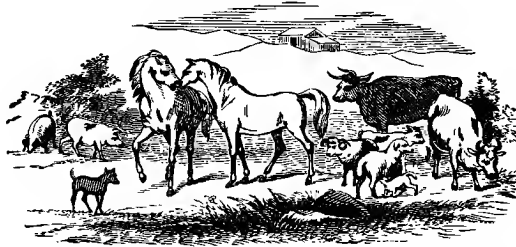
Truth is represented by that great light, the Holy Bible, the guide of civilization.

The Bible rests on the Triangle that contains three points (J. M. and T.) in the great circle of morality that should ever be uppermost in the mind of man.



Unity and Brotherly Love are represented in the motto of the Order, and Friendship by the clasped hands, which may be found closely connected with Truth.

The next figure of the group is a representation of Nebuchadnezzar,



zar, who, on account of forgetfulness of God, was caused to eat grass with the beasts of the field, which is represented on the left of the group, and may be more fully understood by reading Daniel iv., 33. This brings to mind that failing to observe the laws of the Order, violators like him will be cast out.

In the distance on the left of Nebuchadnezzar can be seen a grave, which is an emblem of the uncertainty of our earthly home, and the certainty of the mortality of mankind; hence all these emblems teach morality; and serve as a guide through this world and a chart by which admittance may be sought to the Grand Lodge above.

TESTS.

Should you have occasion to ascertain whether a person is a member of the U. B. F. in a mixed company or elsewhere, do so with this general sign of recognition:

Recognition.—Place the open right hand on back of neck, and let it fall to the side.

Answer.—Place left hand back of head, and let it fall to side.

Distress Sign.—Close the fingers of the right hand, with thumb on the end of fingers. Place the end of the fingers and thumb on the left temple, roll the hand over the right with knuckles on the forehead as if wiping off the forehead, and let the hand fall to side.

Answer.—Close all the fingers of the left hand except the forefinger, lay it on the right temple, draw down across the face and under the nose as if wiping off the upper lip, then let it fall to side.

Should you wish to further test you will advance and say:

Question. How were you prepared to be initiated into the myste-

A. By being D. of my apparel, B. A. R. tied around my W., in which condition I was L. to the D. of the L.

Q. How did you gain admittance?

A. I gave five D. R. W. on the L. D. Answered by one.

Q. What further happened?

A. I was admitted and C. A. the L. four times halted, and my B. was wet with the D. of H., after which I was C. one more time A. T. L. and H., at the S. O. caused to kneel and take upon me the O. of the U. B. F., after which I was led to the V. of D. and caused to look on those who had broken the Laws.

Q. Then you are A. P.?

A. I. W. W I. L. M.

Q. Where did you meet last, W P.?

A. O. T. T. A. and S.

Q. How shall I know Y. to be A. P.?

A. By my S. P. W and my T. A. S.

Q. By what further M. I. K. Y.?

A. By the M. of U. B. F

Q. What is M. of U. B. F.?

A. U. W S. D. W F.

Q. Right, W P. are you in possession of other mysteries of this Order?

A. I. P. the G. H. S. of D. and the P. D. W

Q. Will you give them to me.

A. I will if Y. W A. M.

Q. I. T. N. H. for N. K. O. B.?

A. There is H. F. N.

W P., since you possess so much of the true work of this Order you will advance on the T. A. S. Give me your P W * * * * *

Q. What is that?

A. The P. P. W

Q. What is its meaning?

A. I. H. F. I.

Q. You have F. W P.?

A. A mode of entrance into A. T. L. of U B. F

The Grip is then given of the

First Degree.—Clasp hands in the ordinary way, place thumbs along side of each other, press lightly with the thumb each one time, shake once.

Should you visit this or any other Lodge of the U. B. F. and it is in session, you will approach the outer door and give an ordinary rap. When the wicket is raised whisper the quarterly password which I now give you, which is: * * * * When admitted you will then advance to the inner door and give * * * * distinct raps and whisper the First Degree password, which is * * *. After being admitted you will advance to the T. A. and S. and give the following salutation, addressing the W. M. only, after which you will be seated.

When you wish to address the Worthy Master of the Lodge you will, before speaking, give the salutation sign, but let what you have to say be in as few words as possible.

Salutation Sign of the First Degree.—Right hand on heart, extend left to arm's length, place right on left, clasp, then let them fall to side.

Salutation Sign means, I smite my breast in sincerity, clasp the hand of my brother in unity and we destroy all hatred and malice.

MORAL LECTURE ON FIRST DEGREE.

The life of Nebuchadnezzar, the subject of this lecture, gives a striking illustration of the relation that man sustains to his God. Man may at some stage of his life seem to appear as a God among his people. He may be robed in purple and fine linen, he may own the cattle upon a thousand hills; in fact, all nations may give obeisance to him, and though robed in all his glory, yet there is a grandeur, a sublimity, that will exalt him far above those great possessions that made Nebuchadnezzar so proud and haughty as to forget that he too was a created being and owed homage to a Supreme power, that power being an omnipotent, omniscient and omnipresent one, who is able to view man from any position in which he may array himself, and if that position is not one of "Justice, Mercy and Truth," this Supreme Ruler will eventually interpose in behalf of those three model attributes—Justice, Mercy and Truth. Hence the "dream" that "made him afraid," and the thoughts upon his bed and the visions of his head to trouble him were only signs and tokens of that great punishment that will eventually overtake every man who fails to acknowledge the Supreme Being and learns to deal justly, to love mercy and to speak the truth at all.

Brethren, this lesson also teaches the candidates of this degree

may, by an improper course in life, become the associates of the beasts of the fields, partaking with them in such provisions as are necessary to sustain their animal lives.

On the other hand, it teaches the candidates of this degree that, though bowed down in the scale of human degradation, he may rise to eminence and distinction among his fellow-men by adhering to those principles of Justice, Mercy, and Truth so beautifully illustrated in the history of Nebuchadnezzar and his distinguished servant, Daniel, who was a captive of the Great King, but by observing the principles of Justice, Mercy, and Truth became the greatest man in the kingdom.

You may, brethren, also, have been captives; you may have had the misfortunes of Daniel; you may have had the warnings of Nebuchadnezzar by dreams. If so, let your interpreter be a good conscience and it will surely guide you into all that is right, and your reward will not be "grass alone," but the bread of eternal life.

ADDITIONAL LECTURE FOR DEGREE LODGE ONLY.

Brotherly Love.—By brotherly love we are taught to regard the whole human family as the children of one parentage, the high and the low, the rich and the poor. On this principle the United Brothers of Friendship desire to unite men of every country, sect, and opinion, and consolidate true friendship among those who otherwise remain forever apart.

Justice.—Justice teaches us that we should have an eye single toward the Almighty, for his eye is always on us, and that we should always deal justly by all men, but more especially the brotherhood, for it is the very cement and support of societies.

Mercy.—Active pity, as referring to the afflicted or to a person in unhappy circumstances. It implies not merely a feeling of pity for others' misfortunes, but to be merciful one must relieve the necessities of the distressed. The mercy of God includes all manner of blessing. Therefore you must be merciful to all, even to the one who is found to be guilty of wrong to you. To this person you will be exceedingly merciful, thereby winning golden opinions from all men. For even as you are merciful to others, so shall God be merciful unto you.

Truth.—The word truth is used and signifies opposition to falsehood in all its forms. It also signifies fidelity and punctuality in keeping promises, and, to truth taken in this sense, is generally added mercy and love.



Q. What is a triangle?

A. A figure bounded by three lines and containing three corners.

Q. For what purpose is it used by the U. B. F.?

A. The three points allude to the three principal virtues of our Order, "Justice, Mercy, and Truth," and the lines direct us to the principles of Unity, Brotherly Love, and Friendship.

The Watchful Eye.—We are taught to have the eye of an eagle to discern sin at a far distance and flee from it as from deadly poison, and as swift as an eagle we should be ready to fly to res-

cue a brother from danger.

The Grave reminds us that death will, sooner or later, overtake all of us. Then let us prepare to meet in that grand assemblage above.

NOTE.

For the First Degree the following properties are needed :

1. Green fire used at the valley of death.

Formula for making green fire:

Nitrate baryta 60 parts

Chlorate potassa 18 "

Sulphur 22 "

2. A large sheet of zinc or tin for imitating thunder.
 3. Two heavy balls for rolling thunder.
 4. Ropes for tying around candidates.
 5. Chains to rattle, etc.
 6. Hoodwinks for candidates.
 7. Grass, or some kind of vegetable, such as cabbage leaves, celery, parsley, or something of that kind that may be chewed without harm.
 8. A sprinkling can and water.
 9. Painted skeleton, or something representing human bones, etc., etc., and such other things as may be found advantageous.
- All Lodges must provide these properties before they can work well.

The Master in every Lodge must appoint an Initiation Committee,

the several parts to memory before attempting to initiate in any degree. This order is imperative, as it is desired that the work may be properly done. Too much caution can not be taken in the handling of candidates.

N. B.—One degree should be conferred only on the same evening, except in extreme cases of emergency.

JEWELS.

The Jewels are made of solid, hard metal, heavily gold plated. They are to be worn around the neck or on the left breast as the ensign of rank. Size, three and one-half inches in diameter. Each well organized Lodge should provide itself with a full set of officers' jewels, not only to designate the rank of office, but as one of the essential embellishments to be used in connection with the installation of officers.

The laws of the land, as well as the laws of our Order, require each Lodge to use a seal to legalize its documents; therefore no Lodge can legally work without a Lodge seal.

The emblem of members of the U. B. F. is the blazing triangle, the points of which denote that he who bears this emblem or badge of honor should be just in his dealings, merciful to all who appeal to him for mercy, and true in all things. These are the three principles or virtues of the Order that shine as a star, that is bounded by the three straight lines representing Unity, Brotherly Love and Friendship. The surrounding halo admonishes us that United Brothers should let their lights shine, and in accord with our motto we will stand, but divided we are bound to fall.



SECOND DEGREE.

OPENING CEREMONY.

W. M.—(Gives * * — * * *
Lodge rises) Brethren, let us now open this Lodge of U. B. F. in the — degree; all not qualified to sit with us during the time we work in this degree will please retire.

Worthy Supporters, satisfy yourselves that all present are qualified.

Supporters—(Answer according to the facts, etc.) We are, or we are not.

OPENING SONG OF THE SECOND DEGREE.

L. M.

Let each discordant thought be gone,
 And love unite our hearts in one;
 May we in union strong combine
 In work and worship so divine.

Supreme Grand Master, God of power;
 Be with us in this happy hour;
 Smile on our work, our plans approve;
 Fill every heart with hope and love.

W. M.—Brethren, please give all the signs of this degree —.

Worthy Supporters, you will retire to the ante-room and see if there are any candidates for further advancements. (Supporters salute and pass out and return.)

Supporters.—Worthy Master, we find Brother —— in the ante-room, who wishes this degree conferred on him (or them).

W. M.—Brother Secretary, has the candidate in waiting complied with all usages and requirements of our Order?

Secretary.—He has, Worthy Master (as the case may be).

W. M.—Worthy Supporters, you will retire and prepare the candidate for introduction to this degree. Brother Secretary, you will also accompany them and propound such questions to the candidate as the law requires.

The candidate is then introduced and properly initiated, as per instruction in the several degrees.

The above is general instruction, but here follows the

INITIATORY CEREMONY.

W. M. gives * * raps and says: Brother Secretary, are there any candidates on record who are desirous of advancement into further mysteries of our Order and of learning the mystic symbol?

W. S.—There are, M. W. M.

W. M.—You will then, in company with two Supporters, repair to the ante-room and prepare them for further instructions in the sublime principles of the Second degree, by collecting additional fees, questioning them and satisfying yourself of their proficiency in previous degrees, return and report, if you find it favorable or to their advantage, while the Supporters are duly and truly preparing them for their journey.

(Secretary and Supporters salute and retire, and question candidates in the former degree, collect additional fees, etc.)

Secretary says: Brother, we have been notified that you have made proficient progress in the First degree work of our Brotherhood, and are desirous of admission to the Second or Blue degree of this Order.

Candidate.—Such is my desire.

Secretary.—I suppose you have learned the mystic symbol or key to the White degree, and if so, give it to me. (Candidate gives First Degree pass.) We are under the impression that you wish to go further in search of its golden principles, that you may see our great fraternity in its beauty and glory.

Answer.—This is my most earnest request.

[Secretary then returns to the Lodge-room, reports number in waiting for initiation, fees received, etc.]

R. Supporter says: Take the shoes from off thy feet, for the ground on which you stand is holy ground. [Shoes are taken off.]

L. Supporter.—Behold the presence of the dreadful God is in this place. [Room is suddenly darkened, blue fire is burned, and the figure of an angel in the burning bush is then shown, after which the candidate is hoodwinked.]

R. Supporter.—You have just beheld a sublime sight, which represents the angel in the burning bush that made its appearance to Moses in the desert of Horeb while feeding his father-in-law's flocks, as a token of the high commission that God was about to give him, that of bringing forth the children of Israel out of the land of bondage. So you are in like manner commissioned to go forward and flee from your oppressors, until you are safe within "the land that flows with milk and honey." [Candidates are hurried forward to the inner door.]

I. S.—While we are working in the Second degree the inner gates are unusually alarmed.

W. M.—Brother Pilot, attend the alarm, and inquire who comes there, and what is their desire.

Pilot raises wicket and says [loud]: Who are you; and what are you, that we should your alarm or word obey?

Candidate.—God hath sent me unto you, the Lord God of your fathers, the God of Abraham, Isaac and Jacob, has sent me unto you that I may dwell with you forever.

Pilot.—Stretch forth thy hand and smite the Egyptians with all thy power, and after that we will let you enter. [Candidates give two loud raps. The door is suddenly opened. Candidates enter and are conducted to the Deputy Master, who strikes his gavel * * and says aloud: Who comes there?]

Sup.—Candidates who have passed a satisfactory examination in the mysteries of the Unity or White degree, and desire to walk in the path that leads to brotherly love or the Blue degree.

D. M.—Let him present his authority and pass on toward the “Blessed land that flows with milk and honey.” [Candidate is instructed, and spells G-O-D.]

D. M.—Pass on, pass on, to the promised land. [Candidate is marched twice around the lodge-room and halted at the sacred altar for obligation. While they are marching the W C or W M. reads the cxxi Psalm.]

1. I will lift up mine eyes unto the hills from whence cometh my help.
2. My help cometh from the Lord, which made Heaven and earth.
3. He will not suffer thy feet to be moved; He that keepeth thee will not slumber.
4. Behold, he that keepeth Israel shall neither slumber nor sleep.
5. The Lord is thy keeper; the Lord is thy shade upon thy right hand.
6. The sun shall not smite thee by day, nor the moon by night.
7. The Lord shall preserve thee from all evil; He shall preserve thy soul
8. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.

OBLIGATION OF SECOND DEGREE.

I, ———, do most solemnly swear in the presence of Almighty God and the members of the Brotherly Love Degree, that I will be a good and peaceable member of this degree. I further promise that I will not reveal the secrets of this or any other degree that I may now be in possession of, or may, in future, be conferred on me. I further promise that I will aid and assist all brothers of this degree who apply to me as such, and I find them worthy. I promise and swear that I will support the Constitution of the Grand Lodge, under which this Lodge is held; and I will faithfully conform to all the by-laws, rules and regulations of the Constitution of this Order. Furthermore, I promise and swear that I will not speak evil of my brother, but will apprise him of all approaching danger, if in my power. Furthermore, I will promise and swear that I will not violate the person of a brother's wife, mother, or daughter, nor will I suffer it to be done, if in my power to prevent it. Should I forfeit any part of my oath or obligation, may my bones be drawn asunder by the wrath of God, and

my right hand be palsied so that I may never again have the use of it, and the winds of the heavens may blow my body so that I may never more look upright, and that my grave may be a dishonored one. So help me God.

W. M.—You will now be advanced on the nine principles to be remembered by a brother of this degree. [Candidate is then led to the inner door and advanced on the nine principles a brother should never forget.]

SECOND DEGREE INITIATION SONG.

L. M.

Thus far my God has led me on,
And made His truth and mercy known;
My hopes and fears alternate rise,
And comforts mingle with my sighs.

My soul, with various tempests tossed,
Her hopes o'erturned, her projects crossed,
Sees every day new straits attend,
And wonders where the scene will end.

Is this, dear Lord, that thorny road
Which leads us to the mount of God?
Are these the toils Thy people know,
While in this wilderness below?

'Tis even so, Thy faithful love
Doth all Thy children's graces prove;
'Tis thus our pride and self must fall,
That Jesus may be All in All.

The brethren representing the nine principles should be masked and armed with different implements of warfare, etc., but by no means must the candidate be harmed with them.

Nine brothers station themselves several steps apart in a row, and as the candidate is advanced each one gives him his part.

No. 1 says to Can.—You will never be sorry for hearing before judging. [Pull candidate's ears slightly, and say, pass on.]

No. 2.—You will never be sorry for thinking before speaking. [Tap candidate lightly on forehead with ends of fingers, and say pass on.]

No. 3.—You will never be sorry for holding an angry tongue. [Slap gently on candidate's lips—say, hold your tongue and go on.]

No. 4.—Always stop the ear to a tattler. [Place the open hands over candidate's ears, lift them and say: Listen not to tattlers—pass on.]

No. 5.—Be kind to the distressed. [Strike candidate with open hand on heart, and say: Keep within a pure heart—journey on.]

No. 6.—Always give alms to the poor. [Candidate is required to give something as a token of charity, and pass on.]

No. 7 —Be patient with all. [Candidate is seated for a moment, and is caused to lean forward with elbows on the knees, resting chin in both hands; is then lifted quickly up, and say, pass on.]

No. 8.—You will never be sorry for asking pardon when you have done wrong, so kneel and ask for pardon. [Slap in breast once.] Pass on, my friend, on your knees.

No. 9. Speak evil of no man, and more especially of a brother or sister. Do you promise that you will keep all these nine principles sacred and inviolate within your heart? [Answer, I will.] Then receive the last seal of the Second Degree. [Paddle once.]

W M.—[Two loud raps.] Arise! Arise, brothers, and bring these pilgrims to light in the Blue Degree. God said let there be light and there was light. [Slap hands and right foot twice as the blind is moved.]

Candidate is seated, and the following lecture is given by the Master:

SECOND DEGREE LECTURE.

The lecture of this degree refers to the fact that God's glory is magnified by His works and His love to man. This degree has its excellency among men, because, as God has set His glory above the heavens, so this degree sets forth the idea that society was created for the benefit of mankind. Christ came into the world to save sinners, so this represents our institution in raising the morals and virtues of man and bringing him to a higher status. Our young men and old men are banded together against vice and immorality, and in elevating themselves to the highest standard of unity, brotherly love, and friendship; the highest of these is the fear of God, which is the beginning of wisdom. The wicked will combine against all lovers of piety and morality. This institution is intended to ignore vice in all its varied forms; and as the sun and moon dispel the darkness, in like manner our Order, by the virtues that we teach, will enlighten the dark and benighted mind that have been darkened by superstition.

Says the Scriptures: "What is man that God should be mindful of him, and our sons that he should establish their goings?" The founders of this Order designed to reflect back glory and honor upon the work of their hands, and to establish the feet of their sons; and as man is the noblest creature of God's handiwork, He has given him dominion over the beasts of the field, the fowls of the air, and the fish of the sea, and whatsoever passeth through the paths of the great deep.

O Lord, our Lord, how excellent is Thy name in all the earth. "Behold how good and pleasant it is for brethren to dwell together in unity." Then, my dear brethren, let us still dwell in love and peace and further promote the happiness of every brother.

Scripture for the Second Degree is Exodus iii., 1 to 21, and Psalm cxxii., 1 to 9.

W. M.—You will now rise and pay strict attention to the instructions I am now about to give you. Should you have occasion to satisfy yourself that a person is a member of the Second Degree, you will do so with this

RECOGNITION SIGN OF SECOND DEGREE.

Raise the right hand with the first and middle finger pointing forward and upwards (as if pointing to the burning bush), and let the hand fall to the side.

Ans.—Turn around the head, look back over right shoulder, and face back again to front (which refers to Moses beholding the bush).

Should you visit the Lodge, and it is open in the Second Degree, you will gain admittance as instructed in the First Degree to the inner door, and give * * raps and whisper the password of the Second Degree, which is I. G. W. T. After gaining admission, advance to the triangle and give the following salutation:

Sign of Second Degree.—Reach out left hand at arm's length, place the right one in it, clasp and let them fall to sides. Salute W. M. and D. M. only.

Meaning of the Salutation.—Sign of Second Degree.—The sign of the Second Degree means, I present my hand to my brother; he accepts it in brotherly love, and we destroy all hatred and malice.

Grip of Second Degree.—Clasp hands, turn under the forefinger in each other's hand and shake twice.

Signs of Distress of the Second Degree.—Stretch out both arms at full length as though you were stretching, casting the eyes heavenward, and let the hands fall to the sides (which represents the angel's wings).

Ans. Bow the head, slightly stoop as though you were starting to kneel on both knees, straighten up the body and stand erect. (Represents Moses bowing before the bush.)

Distress Word of Second Degree.—Moses! Oh, Moses!

Ans. Here am I.

TEST WORDS OF THE SECOND DEGREE.

Q. How was you made A. S. D. W. in the Order, my brother?

A. I was D. of my S. and B.

Q. Before you was B. what did you behold?

A. I beheld the A. of the L. in a burning bush.

- Q. What was then done to you?
 A. I was rapidly hurried to the I. D. of the S. D. L.
 Q. When you arrived at the L. R. D. what did you hear?
 A. I heard a voice from within loudly exclaim: W A. you, and
 W A. you that we should your A. or W obey?
 Q. What was your answer?
 A. My answer was, God H. S. me unto Y. The L. of your F. the G.
 of A. I. and J., hath S. me U. you that I may D. with Y. forever.
 Q. What was you then ordered to do?
 A. I was told to S. F. my H. and S. the E. with A. my P. and
 after T. we W let Y. enter.
 Q. What did you do next?
 A. I gave T. L. R. on the D. of the L. and the D. was suddenly
 O. and I was admittted.
 Q. After you had gained admission what was said to you?
 A. I heard a voice exclaim: W. C. T.?
 Q. What answer was returned?
 A. My conductor answered: A. C. who has P. A. satisfactory
 E. in the M. of the U. or W. D. and desires to W. with us in the P.
 that L. to the B. L. or the B. D.
 Q. What was said next?
 A. Let him P. his A. and P. on T. the B. L. that F. with M. and H.
 Q. What did you present?
 A. I. A.
 Q. How were you disposed of?
 A. The D. M. said to me, P. O., P. O. to the P. L. I was then
 marched T. around the R. and H. at the S. A. for O.
 Q. After your obligation how was you disposed of?
 A. I was advanced on the N. P. that A. B. should not forget. I
 was afterwards instructed in the signs, token and other information
 in the Second Degree, and afterwards I was seated as a member of
 the same.

CLOSING SONG OF SECOND DEGREE.

[Tune—OLD HUNDRED. L. M.]

As from this place we go once more,
 Thy blessing, Father, we implore;
 Still may we keep the Heavenly way,
 And strive to serve Thee day by day.

Until again we gather here,
 Help us to labor in Thy fear;
 Thy truth impart, Thy love distill,
 That we may know and do Thy will.

W M. Let us close this second secret chamber in due and ancient form. [Signs of the degree is given. Chaplain pronounces the benediction. Members clap the hands and feet twice and say, Amen.]

NOTE.

Formula for blue fire for Second Degree:

Nitrate antimony	1 part.
Nitrate potassa	5 "
Sulphur.....	2 "

To be burned on a sheet of tin.

Other properties.—A large bush nailed to a heavy board at the bottom. Something representing an angel. Two paddles made of thin board sawed down through the middle so that it will slap together and make considerable noise.

Masks may be used. Rubbish, thorns and stones may be scattered in the road. The hoodwink should be raised while singing and the candidate caused to look at the road he is about to travel.



THIRD DEGREE.

[Opening as in Second Degree.
Password of Third Degree is taken up, etc.]

INITIATORY CEREMONY.

W M.—W S. and supporters will repair to the ante-room at once. collect fees, if there is any due from the candidates who are in waiting for advancement to the sublime instruction of the Third Degree. [Secretary and Supporters salute with Third Degree salutation and pass out and examine candidates in previous degree. Secretary returns and reports, while Supporters prepare candidates by divesting them of hat, coat and shoes and hoodwinking them.]

Conductor.—What is your further desire?

Candidate.—To go into “Judea again.”

Q.—What motive have you in view that causes you to make this most singular request?

A.—That I may obtain further instruction in the sublime mysteries of this Order.

Q.—Have you considered the importance of your request, and the additional responsibilities you are about to take upon yourself?

A.—I have duly considered the responsibilities, and am prepared to go forward.

R. S.—“Remember that if a man walketh in the day he stumbleth not because he seeth the light of the world, but if a man walketh in the night he stumbleth because there is no light in him.” [Candidate is then led to the door of the Lodge and instructed to give three loud raps.]

I. S.—Whom have we here?

Sup.—One who has walked in darkness and is now in search of light, and that he may gain admittance to this sacred place has consented to go forward on his journey fearless of consequences.

I. S.—W. M., our doors are unusually alarmed by candidates for this degree, who have walked in darkness and are desirous of being brought to light.

W. M.—Then let him enter, and conduct him to the grave of our friend Lazarus, in order that he may be awakened from his sleep. [The door is opened, candidate enters, and is conducted three times around to the coffin or grave; the third time he is halted opposite the grave or coffin.]

W. M.—Candidate, what is your next desire?

Ans.—That I may get light and help, so that I may, like Lazarus, “arise from the dead.”

W. M.—Since this is your desire, the request shall be granted. [The candidate is then pushed back into the coffin, marched around, and apparently lowered into the grave.] The safest way for this performance will be to provide a large, stout canvas and a sufficient number holding the corners to prevent candidate from being hurt in the fall. A good effect is produced by those holding the canvas to climb up on two rows of chairs, and, as the candidate is lowered, let the canvas be scratched, as though rubbing against the sides of the grave. When the candidate is carried around three times, halt at the grave and sing the following

DIRGE.

[*Air*—PLEYEL'S HYMN.—7s.]

Softly, sadly bear him forth,
To the dark and silent bed;
Weep not that he's lost to earth,
Weep not that his spirit's fled.

This our brother's gone before,
May we in remembrance keep;
Hoping, as time passes o'er,
We shall meet where none e'er weep.

One last look, one parting sigh,
Ah, too sad for words to tell;
Yet, though tears may dim each eye,
Hope we still and sigh farewell.

NOTE.—While the song is being sung a bell tolled twelve times will add much to the solemnity of the occasion, if struck at intervals of some seconds each. It represents the solemn requiem.

PRAYER AT RAISING A BROTHER TO THE THIRD DEGREE.

W. C.—O God, our Heavenly Parent, we have assembled, as it were, around the grave of our departed brother, but as Thou hast said of us that from "dust we are and unto dust we shall return," therefore we must bow in obedience to Thy will, and acknowledge that Thou do'st know all things for the best; yet, O Lord, we most humbly beseech Thee to grant us, if consistent with Thy most holy and righteous will, this, our departed brother that now lies in the silent, silent tomb, may, like Lazarus, arise from the dead. Then we'll give unto Thee thanks and adoration forever. [Members say Amen.]

W. M.—Brethren of the Purple Degree, is there any just reason why this, our comrade, may not, like Lazarus, arise from the dead?

Members.—There is none, there is none. Let us all assist in raising him that he may be restored to light and knowledge. [Members assemble around candidate, and the Chaplain says: Lazarus, arise, come forth.]

Members sing before candidate is raised:

L. M.

The rising God forsakes his tomb,
In vain the tomb forbids him rise,
Cherubic legions guard him home,
And shouts him welcome to the skies.

Candidate is raised with grip of the Third Degree and led to the Sacred Altar, where he is caused to kneel and take the following:

OBIGATION OF THE THIRD DEGREE.

I,, do solemnly vow, in the presence of Almighty God and the brothers present, that I will never reveal the secrets of this degree to any person or persons in the world, unless I know him to be a brother in legal possession of this degree. I further promise and swear that I will never violate the person of a brother's wife, daughter, sister or mother, nor will I suffer it to be done if in my power to prevent it. I further swear that I will obey all signs, words and tokens of this Order when given by a worthy brother or sister; and should I see the sign given, or hear the word of distress, I will fly to his or her relief. Further, I will not wrong this or any other Lodge knowingly, to the value of one cent. I further promise that I will not sit in a Lodge of U. B. F. or S. M. T. unless it be a regularly constituted Lodge or Temple, subject to the rules and regulations and by-laws of the Grand Lodge of this State, or subject to the by-laws of the sister Grand Lodges working under the head of the National Grand Lodge of the United States, under which this Lodge is held. Furthermore, I promise and swear that I will not knowingly be at the initiation of a man under eighteen nor over fifty-five years of age. Furthermore, I do hereby agree that if I forfeit any part or parts of my oath or obligation that my body may be pulverized into dust that shall be blown to the remotest parts of the earth, so that my remains can never again be found. In token of my sincerity I kiss the Bible three times.

After the above oath and obligation has been taken by the candidate, and his initiation completed, the following questions are asked, and the answers required given to the candidate or candidates.

After the obligation is complete, the candidate is hurried to the Valley of Death, lights lowered, where he is caused to gaze on hideous-looking objects, such as bones, imitations of skeletons, brothers with masks on their faces, etc. The purple light is burned, while the hoodwink is temporarily removed.

D. M. says: Behold the carcasses of those who have violated their obligations and have been caused to pay the penalty. Let this teach you the very important lesson of ever keeping sacred and inviolate promises made or solemn vows taken.

Hoodwink is replaced, candidate returned to the Lodge-room, where he is restored to light and instructed as follows:

Should you have occasion to test a brother by sign as a Third Degree Workman you will do so with this:

RECOGNITION OF THE THIRD DEGREE.

Raise the right hand, put the end of the first three fingers against the forehead, and let the hand fall to the side.

Ans.—Place the end of the fingers of both hands together, raise them as high as the forehead and about six inches in front, open out the arms and let them fall to the sides.

THIRD DEGREE SIGN OF DISTRESS.

Clasp the two hands, bring them up and rest on the top of the head a second or two, then let them fall to the sides.

Ans.—Raise left hand, place fingers over both eyes as if you were weeping and let the hand fall to side.

On visiting a Third Degree Lodge you will gain admittance to the room with an ordinary rap. Give * * * distinct raps on the inner ear, where you will give the Third Degree pass, which is: U R A Z A L. Advance and give the

SALUTATION SIGN OF THIRD DEGREE.

Present the left hand, place right one in it, let them fall to sides; set right hand, fingers bent as if in the act of taking hold of something, place them on the heart, then throw the hand down to the right side.

I will now proceed to instruct you with the grip of this degree. Third Degree.—Clasp hands, turn under middle finger in each other's hand and shake three times.

N. B.—All strange visiting brothers must be examined in the general test work, which must be practiced at every meeting by members, ∴ Are you a pilgrim, etc.?

Should you desire to test a brother in the Third Degree by word I will proceed as follows:

Q. When you was raised to the Third Degree what was first done to you?

A. I was rigidly examined in my P. D's.

Q. What was next done to you?

A. I was D. of my H. C. S. and H., when in that condition I was tested W. I. T. F. D.

Q. When you was asked what you F. D. what was your answer?

A. To G. I. J. again, I was then asked what motive I had in that C. M. to make this most S. R.

Q. What was your answer?

A. That I may O. further I. in the S. and mysteries of T. O.; I was then asked had I duly considered, etc.

Q. What was your answer?

A. I have D. C. the R. and am P. to G. F.

Q. How were you then disposed of?

A. I was then led to the I. door of the L., where I was caused to give T. D. R.

Q. What was then said?

A. I hear a voice Ex. W H. W H.

Q. What answer was given?

A. One W has W in D. is N. in S. of L. and T. he M. gain A. to T. sacred P. and has C. of G. F. on his J. fearless of C.

Q. How were you disposed of then?

A. The door was O. and I entered and was C. T. T. A. T. L R. and H. at a G., which I was afterwards instructed was the G. of L.

Q. What question was asked you next?

A. What is your P. D.? and my A. was T. I. M. get L. and H., so that I. may L. L. A. F. T D.

Q. What was then done?

A. My R. was G. I was then P back into A. C. and A. buried or lowered I. A. G., a hymn was sung and prayer offered.

Q. How were you raised W. B ?

A. With the firm grip of A. T. D. W., and as A. M. of the P. D.

Q. After you were raised, how were you disposed of?

A. I was led to the S. A., where the O. of T. T. D. was administered by the W M., after O. I was hurried to the V O. D., where I was caused to G. on the carcasses of T. W. had V. their O. and had paid the P. I was then R. to L. and instructed in the S. T. G.'s and W of the T. D.

LECTURE IN THE THIRD DEGREE.

The subject of this lecture was one whose life and character produced one of those remarkable events so noted in the Scripture—Lazarus, the brother of Mary and Martha.

The person spoken of was poor, but a good man. His family were the associates of the Saviour. He loved them and administered to their necessities. How shall we apply the subject of this lecture to our Order?

Morally and spiritually. Its teachings are founded on the love that the Saviour bore to Lazarus, his willingness to help when called upon, also the extreme ends that were accomplished by faith in him. "Love" is one of the attributes of this degree. A love for a brother will cause us to respond to his call, and though he be next door to the grave, yet the benevolent hand of the Brotherhood will be near to assist in raising him up. The family tie is also exemplified in this

sson. The love and affection of a sister for a brother, her deep anxiety of soul to relieve him from whatever may befall him, all tend to show how we, too, as brothers, should care for and protect a sister at every point touching her advancement and general interest through life.

Brethren, as Lazarus descended into the grave, so shall we; as Lazarus arose by the power of the Saviour, so shall we also. If we lead virtuous lives, we will not only arise, but we shall ascend higher and higher, until we reach the climes of immortal bliss beyond the skies.

CLOSING SIGNS OF THE THIRD DEGREE.

Raise right hand in front of face, fingers as if holding something, draw the hand forward and down to the side, face to the right, back to the front; raise right hand to heart, place it in left, clasp both hands and carry them to left hip, then to right hip, then to front, and let them fall to the sides.

MEANING OF THE SALUTATION SIGN OF THE THIRD DEGREE.

The sign of the Third Degree means, I extend my hand to my brother, he accepts it in friendship; we destroy all hatred and malice with our hands from our hearts.

MEANING OF CLOSING SIGNS TO THIRD DEGREE.

Raise the right hand to a horizontal line to the mouth at a distance of not more than twelve inches, with the palm of the hand to the front and say: "He took grass." Let the hand fall forward quickly at full length of the arm, to the side in a curve line, and say: "And drew at the feet of his brother." Turn half way around, turning to the left and say: "But his brother refused to receive it."

Turn with the face to the front, again raise the right hand to the heart in a curve line, with the fingers in a position as if picking out the heart, and say: "But when he took his heart." Present the left hand to the front, with palm upward. Place the right in the left, as if putting the heart in the left hand, and say: "And placed it in his hand and extended it to his brother." Hand out left hand, clasp both hands, and say: "His brother swears by justice." Bring the hands, remaining clasped, to the left hip, and say: "By Mercy." Bring the hands, remaining clasped, to the right hip, and say: "And Truth." Bring hands to front, "He would be his friend forever and ever." Bring both hands quickly to the side at the word "ever."

HONORS FOR PURPLE DEGREE.

Visiting brothers must be escorted into the Lodge-room by the S. and L. S., with staffs arched over the head of the visitor. Upon

reaching the triangle, receive the visitor by giving the sign of the degree in which the Lodge is working when he enters.

HONORS FOR GRAND OFFICERS.

When a Lodge or Temple is visited by a Grand Officer, the officer shall be announced. The R. S. and L. S. shall retire to the ante-room, and conduct the officer into the Lodge or Temple with staffs arched. Upon entering the door the members shall be raised to their feet. When the officer reaches the triangle, the W. M. or W. P. will introduce the officer, giving name of officer and position.

The officers and members of the Lodge or Temple visited will raise the right hand to the left breast, in a curve line, letting the hand strike the chest with some degree of force, then let the hand fall quickly to the right side. Repeat this sign three times, after which the members are seated, and the officer invited to a seat in front. When the visiting Grand Officer takes his seat, the members of the Lodge or Temple will be seated.

HONORS OF NATIONAL GRAND OFFICERS.

When National Grand Officers are visiting Lodges or Temples the same signs shall be given and instructions followed as in case of Grand Officers, except that the signs are repeated four times.

DRILL SIGNS.

Signs to be given as drill signs at the close of Third Degree Lodge, in regular order, which shall be carefully studied by every member, each one trying to excel in the work.

1. General Recognition of a U. B. F.
2. Answer _____
3. Sign of Distress of a U. B. F
4. Answer _____
5. Sign of Recognition of Second Degree.
6. Answer _____
7. Sign of Distress of Second Degree.
8. Answer _____
9. Sign of Salutation of Second Degree.
10. Sign of Recognition of Third Degree.
11. Answer _____
12. Sign of Distress of Third Degree.
13. Sign of Salutation of Third Degree.

14. Grand Honors of Third Degree.
15. Closing Signs of Third Degree.
16. Grave Signs of the U. B. F.

NOTE.—Past Masters add their signs to the above, including also the signs of the Juvenile and Royal House Degrees.

U. B. F. KEY TO PASSWORD.

A	B	C	D	E	F	G	H	I	J	K	L	M
9	1	4	6	5	7	2	8	3	Z	Y	X	W
N	O	P	Q	R	S	T	U	V	W	X	Y	Z
V	U	T	S	A	B	C	D	E	F	G	H	I

Formula for purple fire in Third Degree.

Chlorate Potassa.....	49 parts
Sulphur.....	25 “
Dry Chalk.....	20 “
Black Oxide of Copper.....	6 “

DEDICATION OF A LODGE OR TEMPLE.

A piece of solemn music is sung while the Lodge is uncovered. The Grand Master then, standing with his hands stretched forth over the Lodge, exclaims in an audible voice:

To the memory of Jesus of Nazareth we dedicate this Lodge. May every brother worship his divine character, revere his intense humanness and abide by his doctrines.

Glory be to God. Peace on earth. Good will to all mankind!

Response.—As it was in the beginning, is now and ever shall be, world without end. Amen and amen.

A piece of music is sung while the brethren of the new Lodge march in procession to salute the Grand Lodge, with hands upon their shoulders and bowing as they pass. They then resume their stations.

CONSTITUTION.

The Grand Master then rises and constitutes the new Lodge in the following form, all the brethren standing at the same time:

In the name of the Most Worthy Grand Lodge I now constitute and form you, my beloved brethren, into a regular Lodge of United Brothers of Friendship. From henceforth I empower you to meet as a regular Lodge, constituted in conformity to the ceremonies of our Order; and may the God of Heaven direct and counsel you in all your proceedings.

Response.—Amen and amen and amen.
The public grand honors are then given by the brethren.

INSTALLATION OF OFFICERS OF THE SISTERS OF MYSTERIOUS TEN.

The officers having been constitutionally elected and the Temple being open, the W. P. of the last year, or a Grand or qualified subordinate officer may install the officers elect.

The officers' Jewels should be placed on the altar for convenience. If the installation should be public the Temple may be opened as usual, omitting such parts of the ceremonies as are not proper to perform before strangers. The installing officer should deliver a short address, giving a brief history of the Order, etc.

Installing Officer.—Worthy Grand Conductor, you will now present the Worthy P. elect for installation.

Con.—Most Worthy ———, it is with great pleasure that I now present Sister ———, who has been duly elected as M. W. P. of this Temple for the ensuing year. She is not unmindful of the important responsibilities that rest upon her in the acceptance of this trust; yet she is willing to assume it in the hope that, by the assistance of her brothers and sisters and the fear of God she will be able to fulfill the duties of the office and will prove herself worthy and well qualified.

Inst. Officer.—Sister ———, before going further I find it necessary to propound to you a few very important questions in order that I may satisfy myself that you duly observe all the rights and ceremonies of this Order, if so you will answer.

I. O.—Do you admit that the Sisters' Temples are auxiliary to the U. B. F.?

Ans.—I do.

I. O.—You believe that all persons should believe in the existence of a Supreme Being before they can be admitted to membership?

Ans.—I do.

I. O.—You promise to protect and obey the laws governing this Order—National, State and Subordinate?

Ans.—I do promise this.

I. O.—You admit that no Temple can be established without the permission of the Grand Master or National Grand Master?

Ans.—I do.

I. O.—You agree that no visitor, who is a stranger, can be received into your Temple without due examination?

Ans.—I agree to this.

I. O.—You agree to promote the welfare of the Order and to assist in its upbuilding, and use your utmost endeavors to make your station honorable?

Ans.—I do.

I. O.—Do you promise to support and maintain these rules and regulations, and to enforce their observance by all your members?

Ans.—I do most solemnly promise this.

I. O.—Members of ——— Temple No.—, you have heard the Princess elect in these sacred pledges she has made; do you still desire that she shall preside over the Temple for the ensuing year?

Members.—We do. That is our desire.

I. O.—Worthy Princess, the members will not only look to you for counsel, but for advice and sympathy from you in time of their troubles and sorrows. It should be your constant study, therefore, how best to cultivate all the social virtues of the Ten Mysteries. All this lies in your power to do; by the zealous exercise of your associate powers given to you by the laws your Temple will be blessed. W. C. you will now invest her with the Jewel of her office and conduct her to her station. Your emblem is the double gavel, the highest emblem of authority, will admonish you that upon your judgment and discretion rests the government of this Temple, and to a great extent its future prosperity. Be seated in the chair as its Most Worthy Princess. (A verse may be sung.)

I. O.—W. C., you now present V. P. for installation.

W. C. presents with a few remarks, etc.

I. O.—My sister you are to assist the W. P. in the discharge of her duties, hence you may be considered her main support. Therefore you must assist her in the discharge of all her duties, and in her absence you are to assume her legal responsibilities. Do you sacredly promise to do this?

Ans.—I do.

I. O.—W. C., you will now invest her with the Jewel of her office, the single gavel, which is to show that you hold next to the W. P. the highest power in the Temple and are to assist her in the diffusion of light and knowledge. Be seated as V. P.

I. O.—W. C., you will now present the W. Secretary for installation. (She is presented in due form.)

I. O.—Sister ———, yours is an onerous and most responsible charge. But few are competent to perform it in the thorough manner it demands. It is your duty to note the transactions of all meetings, to collect all moneys due the Temple and to make out and forward to the Grand Secretary the necessary reports required by the constitution. With this knowledge of the responsibilities as Secretary do you

faithfully promise to perform them to the best of your knowledge and ability?

Ans.—I do.

I. O.—Then, W. C., invest her with the Jewel of her office. Your badge, the crossed pens, an emblem of intelligence, admonishes you that as an invisible pen records all our thoughts and actions so should you record the good deeds of your companions and keep the accounts between them and the Temple without prejudice and partiality. W. C., you will conduct her to her station. (The Assistant Secretary is presented at the same time the Secretary is presented, and the one installation answers for both.)

I. O.—W. C., you will now present the Treasurer elect. (She is presented.) My sister, the safekeeping of our funds demand the utmost honesty and care upon the part of the Treasurer. The money placed in your hands may be required of you at any moment for the relief of the sick and distressed members of your Temple, therefore be always ready to honor drafts when made on you for that purpose if properly sealed and signed. Do you sincerely promise that you will not violate the sacred obligation you have taken?

Ans.—I will.

I. O.—The W. C. will now present you with your badge of office. (She does so). Your badge, the crossed keys, an emblem of security, admonishes you to the strictest fidelity of the preservation and disbursements of the funds instructed to your keeping. W. Con., you will now conduct her to her station.

I. O.—You will now present the remaining officers for this Temple to be charged and installed in their several positions. (Chaplain, Marshals, Pilot, Zella, Sentinels, Trustees, Chairman and Sick Committee are presented and installed.)

I. O.—Worthy Chaplain, you have been elected to this most important position by the members of the Temple, a just compliment to your religious zeal. You are the light of the Temple, and by your upright walk and godly conversation will prove as a beacon light to the members. Believing you to be such a person I now take great pleasure in declaring you duly installed as Chaplain of this Temple for the ensuing term. Your emblem is the Holy Bible, the light of the world, which the Worthy Conductor will now invest you and conduct you to your station at the Sacred Altar.

I. O.—Marshal and assistants, upon you devolve the duties of preparing and conducting through the ceremonies of those who seek the privileges of our Order. It is necessary, therefore, that you

should be among our most enlightened officers. The candidate enters our Temple with a heart open to receive a favorable impression of our mysteries and our aims. Remember, therefore, the manner in which you receive and conduct a candidate makes a lasting impression, and it depends greatly on the manner in which you receive them whether this impression will prove beneficial. Such, my sisters, are your duties; do you now pledge yourselves to use your best endeavors to perform them with credit to yourselves and honor to the Temple?

Ans.—We do.

I. O.—You will invest our sisters with their respective badges of office and conduct them to their stations.

I. O.—Worthy Pilot, you are to be the guide for this Temple, therefore be ever vigilant and on the lookout for danger, shield and warn the members of all things that are liable to do them harm. Believing you competent for the duties required of you, I take great pleasure in declaring you duly installed as Pilot, the badge of which you will be invested and conducted to your station.

I. O.—Worthy Sentinels, your emblem, the swords, admonishes you that upon your watchful care is our security against intrusion or interruption. You will now be stationed at your posts of duty.

I. O.—Trustee Board, it is my pleasing duty to install you as the Trustees for this Temple. To your care and keeping is intrusted all the property and effects of this Temple. Guard well its every interest, for by a strict adherence to your duties very much depends the pleasure and comfort of the Temple. You will now take your station on the right of the W P.

I. O.—Sick Committee, the duties required of you are great, and if well performed will fully carry out the objects of our organization: that of attending the sick and afflicted members and affording them relief in time of distress, also to see that the orphans of our deceased members are properly cared for. We have confidence in your integrity and ability to perform those sacred duties required of you, therefore declare you authorized to go forward in your labors and works of love. Take your station on the left of the W P.

I. O.—Sister Zella, to you is intrusted the individual property of members, therefore be diligent in the performance of your duties, that the members may have cause to say at the end of your term of service: “Well done, good and faithful servant, thou hast been faithful over these few things, we will make you preside over many,” by advancing you to greater responsibilities. You will now take your station.

THE FOURTH DEGREE.



OFFICERS.

The officers of the P. M. C. shall consist of and be styled:

Excellent Master.
 Junior Excellent Master.
 Senior Excellent Watcher.
 Junior Excellent Watcher.
 Excellent Senior Scribe.
 Excellent Junior Scribe.
 Excellent Keeper of Finance.
 Excellent High Priest.
 Excellent Warden.
 Senior Secret Guard.
 Junior Secret Guard.

TERMS OF OFFICERS.

The term of office in a P. M. C. is six months, and the officer who has served faithfully his last office is thereby entitled to advancement to the next higher rank without election; provided, however, his standing is good on the books of his Subordinate Lodge and the P. M. C., and there be nothing against him otherwise.

OBJECTS.

The object of the P. M. C. Degree are to strengthen and support the Order, and to serve as an incentive to the members, to bind them closer together in the bonds of Justice, Mercy, and Truth, regardless of individual Lodge affiliation. But in this degree all meet together in an unbroken circle of friendship that cannot be broken asunder; also to learn, practice, and teach the rights and ceremonies of the Order, and do all things for the general good of the Order in all its branches.

MEMBERSHIP.

The members of this degree shall consist of all worthy acting and Past Officers of Lodges who have taken and are proficient in the Third Degree, whose standing is unimpaired in Subordinate Lodges.

CERTIFICATES, ETC.

SEC. 1. All persons applying for membership in this degree will be required to present a certificate from their respective Lodges, clearly stating their standing, etc., as per form laid down in these By-Laws.

SEC. 2. To qualify a brother for this degree it will require him to be in possession of the Royal House Degree. Therefore, they may receive the honors of this degree free of charge, but if they are desirous of becoming benefit members of a Royal House the amount charged for membership in said R. H. must be paid into their treasury. Said amount will apply only to the R. H. and not for the P. M. C.

SEC. 3. Past Masters, by service, are entitled to admission at a less rate than those who have not served in all offices; provided, however, the Council agree to their admission.

FEEs.

The admission fee to a P. M. C. shall not be less than \$1 nor more than \$2, which in all cases must accompany the certificate. These same prices equally apply to Lodges where there is no P. M. C. established.

JOINT MEETINGS.

The Past Master's Masters and Royal House, in the same place must hold at least two joint meetings each year for the general good of the Order in their immediate locality.

NUMBER.

There can not be more than one Council established in the same city or town. The members of all Lodges must take their degrees in the Council nearest to their Subordinate Lodge.

P. M. C. KEY TO QUARTERLY PASSWORDS.

A	B	C	D	E	F	G	H	I	J	K	L	M
Z	Y	X	W	V	U	T	S	R	Q	P	O	N
N	O	P	Q	R	S	T	U	V	W	X	Y	Z
1	3	2	5	7	4	6	9	8	M	L	K	J

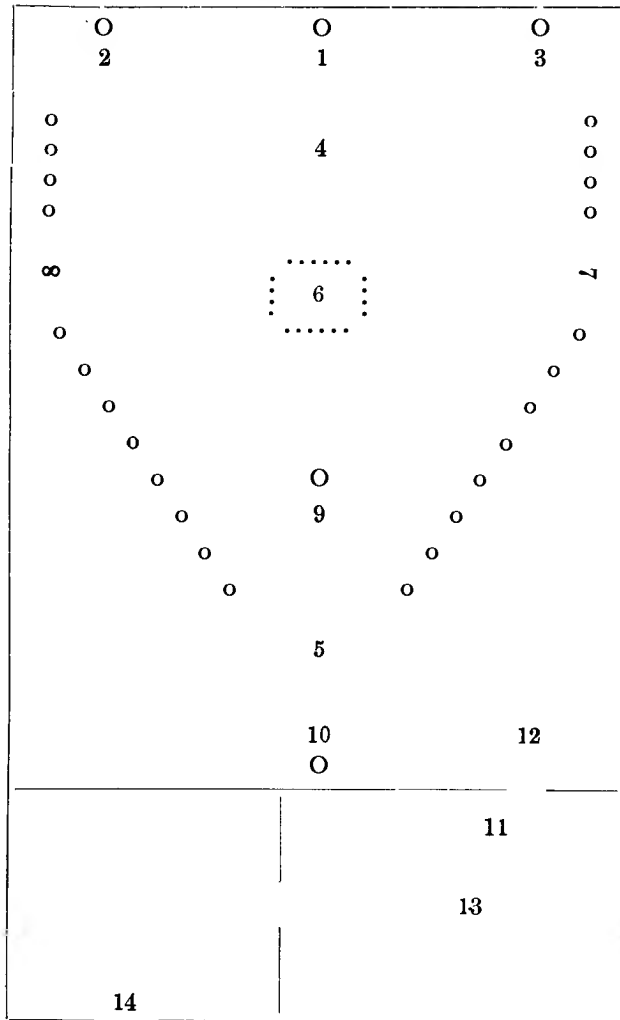
KEY TO DIAGRAM.

- No. 1, Most Excellent Master.
- No. 2, Most Excellent Scribe and Assistant.
- No. 3, Excellent Keeper of Finance.
- No. 4, Excellent Warden.
- No. 5, Excellent Drill Master.
- No. 6, Golden Altar, Saluting Station.
- No. 7, Most Excellent Junior Master.
- No. 8, Most Excellent Senior Watcher
- No. 9, Excellent High Priest.
- No. 10, Excellent Junior Watcher.
- No. 11, Senior Secret Guard.
- No. 12, Junior Secret Guard.
- No. 13, Preparation Chamber.
- No. 14, Outer Entrance.
- No. o o o o, Past Masters.

ORDER OF BUSINESS.

- 1. Opening Ceremonies.
- 2. Roll Call and Reading Preceding Council Minutes.
- 3. Reports of Committees.
- 4. Balloting for Candidates.
- 5. Initiatory Ceremony.
- 6. Business for the Good of the Council.
- 7. Unfinished Business.
- 8. Receipts of the Evening.
- 9. Closing Ceremonies.

DIAGRAM OF P. M. C.



PAST MASTER'S COUNCIL.

OPENING CEREMONY.

Most Excellent Past Master gives two double raps, thus * * * ; and says: Past Masters of the sacred communion, it is my will, and I hope your pleasure, that we open a P. M. C. for the dispatch of business. Brother Junior Excellent Master, please order the Excellent Watchers to station the Secret Guard, and that the Junior Secret Guard take up the proper password and see that all are Past Masters and qualified to sit with us in this communion.

Ex. Watchers, * * * and say: Excellent Secret Guard, according to our E. P. M.'s request, you will station the Junior Secret Guard at the outer door with proper instructions, and return within and take up the password of this communion, and report the result of your investigation. J. E. S. G. is then stationed. The S. E. S. G. says: The guard has been stationed according to your pleasure, with full instructions, and the veil of our secret communion is secure, and none but true Past Masters have access to our bountiful communion.

M. E. M. gives double rap (P M.'s rise) and says: Well done. All hail! Brethren, let us to our devotions go. P. M.'s face each other, hands joined and arched above their heads, and lowered three times and exclaim: Glory to God! Glory to God! Glory to God! Third time hands fall to the sides, represents the Seraphims veiling their faces with their wings. E. P. M. says: Right and left face forward to circle around the Golden Altar, march! Halt! Members bow heads three times and kneel around the altar.

M. E. High Priest prays as follows: O Lord God, our Most Excellent Heavenly Master, we, Thy creatures, bow before Thee in acknowledgment of the manifold blessings Thou hast vouchsafed unto us, Thy children, amongst other blessings, this one of permitting us* to assemble here once more around the "Golden Altar." Forbid, O Lord, we beseech Thee, our straying from the paths of Justice, Mercy, and Truth, and with brotherly love "we will behave ourselves as children." God bless this P. M. C. with power of usefulness and long life, and make us members of the life plans laid before us.

All respond: Praise the Lord! Praise the Lord! Praise the Lord! Amen.

M. E. P. E. says: Rise up, Past Masters, from sacred arch; right and left outward face, forward march! Halt! Sacred arch is formed by members facing each other and joining hands, raise them over with the one facing and form the arch, while the E. P. M. and E. H. P. march under the arch, carrying the Bible, three times, reading Psalm cxxvi.

I was glad when they said unto me,
 Let us go into the house of the Lord.
 Our feet shall stand within thy gates, O Jerusalem.
 Jerusalem is builded as a city that is compact together,
 Whither the tribes of the Lord go up.
 The tribes of the Lord unto the testimony of Israel.
 To give thanks unto the name of the Lord.
 For thou art set thrones of judgment in the House of David.
 Pray for the peace of Jerusalem, they shall prosper that love thee.
 Peace be within thy holy walls and prosperity within thy palaces.
 For my brethren and companions' sake I will say, peace be within
 thee.
 Because of the house of the Lord our God will I seek thy good.

OPENING ODE.

S. M.

Kind Father, hear our prayers,
 We bow before Thy throne,
 Oh, may we find acceptance there
 And peace before unknown.

Within these walls may peace
 And harmony be found,
 May faith and charity increase
 And hope and love abound.

[After singing all kneel, hands still arched, repeating four times:
 Praise ye the Lord. The fourth time say, Amen. Rise, detach hands,
 face about and march to stations.]

M. E. M. says: E. P. M.'s, extend your hands and help me to
 give all the signs of the White, Blue, Purple and Scarlet or P. M.
 Degrees.

Signs are given. Ex. P. M. gives one double rap. Members are
 seated. Business pertaining to the P. M. C. is then transacted, after
 which refreshments. Each candidate is hereby required to furnish
 something toward the feast at each initiation meeting.

CLOSING CEREMONY.

M. E. M.—Most Ex. Scribe, is there any other work of charity or
 benevolence for this evening incomplete?

Ex. Scribe.—Nothing, M. E. M., within my knowledge. All busi-
 ness for this evening's banquet has been fully accomplished.

M. E. M.—Then, Ex. Warden, you will inform the Senior and Junior Guards that we are about to close this Council and to permit no interruption while we are thus engaged. (Warden instructs, returns and says:)

Ex. W.—M. E. M., your order has been executed and the Guards inform me that there will be no interruption permitted.

Ex. M. * * * * (Members rise)—Let us unite in singing our closing ode. (All P. M.'s form in a circle around the Golden Altar.)

CLOSING ODE.

L. M.

To God, the Father, Son
And Spirit, glory be,
As was and is and shall be done
Through all eternity.

Ye angels 'round the throne,
And saints that dwell below,
Worship the Father and the Son
And Holy Spirit, too.

M. E. M.—Past Masters, as this Council is about to close you will assist me in giving the closing signs. (All signs are then given.)

M. E. M.—The High Priest will now invoke the parting blessing. (The H. P. pronounces benediction.)

M. E. M.—Past Masters, we go forth into the world not knowing the things that will meet us there save the trials and troubles that everywhere abound in the labyrinths of human life. Let us never be dismayed, for our Heavenly Father has promised to strengthen us, to uphold us and to help us. By the high power in me vested I now declare this Council, No. —, closed in “due and ancient form.” Warden, inform the Guards. * (Warden informs Guards.)

M. E. M.—Farewell. *

J. E. M.—Farewell. *

Members—Farewell until we meet again. Bless the Lord. Amen. (Raise both arms high as they say bless, etc., and then let them fall to the side.)

INITIATORY CEREMONY.

[Candidates being in waiting, the Ex. Scribe and Watchers repair to the ante-room and collect fees, examine them in previous degrees, return and report the result of their examination.]

[Candidates are then left in charge of Guards a short time, while everything is being prepared for their reception in the Council chamber.]

[Door is then partly opened so candidate can hear what is said.]

M. E. M. says: Run and tell this young man that Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein. For I, saith the Lord, will be unto her a wall of fire (red fire or powder is flashed at the word fire) around about her, and will be the glory in the midst of her.

Senior and Junior Guards and Warden seize candidates by the arm and say: Ho! Ho! Come forth, come forth, and flee from the land of the North, and be seated on the throne, in the chair of our M. E. M., as he is indisposed and orders that you fill the chair immediately.

The candidate is at once conducted to and seated in the M. E. M.'s chair. (E. M. gives him the gavel; requests him to preside; he leaves the chair, lies down and says: Go ahead; sound your gavel, M. E. M., and proceed to open the Council.) Candidate sounds gavel; members begin to laugh and grunt. Some brother approaches and tells him that he must rap fast and loud. Members all commence to act very disorderly in various ways; some start home disgusted, some particular acquaintance of the presiding candidate rushes to him and says: They are trying you to see what kind of a Past Master you will make. Have Brother to come back; tell them all to take their seats or they will be fined. They seize him or them, take them from chair, and tie their hands, and try them by fire. (The plan for trying by fire is to heat a poker or bar of iron red hot and show it to candidate.) M. E. M. says: Sir, you have attempted to preside over this Council, although you were ignorant of the duties of the office, and in order that you will not attempt such an absurd thing again, it will be necessary for us to make a lasting impression on your mind. You must sit down with faith on this red-hot iron. Blindfold candidate. (The way this is performed is to have an iron imitating the hot one laid on the chair or bench, hold the hot one directly over it so candidate can see only the hot one; two brothers then seize candidate by each arm and seat him, and as the candidate is being seated jerk the hot iron away and let him sit for an instant on the cold iron. If well performed candidate will imagine he feels the heat.)

M. E. M.—Away with him, away with such a Past Master; cast him out; he is unworthy of the name. (Candidate is rapidly hurried around and laid on the floor, after which the H. P. reads Psalm xii.):

“O Lord, I will praise Thee; for Thou wast angry with me, Thine anger is turned away, and Thou comfortest me. Behold, God is my

salvation. I will trust and not be afraid, for the Lord Jehovah is my strength and my song; He also is become my salvation.

“Therefore with joy shall ye draw water from the well of salvation.

“And in that day shall ye say: Praise the Lord, call upon His name, declare His name among the people, make mention that His name is exalted. Sing unto the Lord, for He hath done excellent things; this is known in all the earth.

“Cry out and shout, thou inhabitants of Zion, for great in the Holy One of Israel in the midst of Thee.”

E. P. M. says: Give adoration and signs. (Raising hands high, with arms open, members all say, “Praise ye the Lord,” three times.) Place candidate in position to take the obligation. Candidate is then instructed to take the following

OBLIGATION.

I,, with the Holy Bible upon my breast (place Bible on breast), promise that I will keep all the secrets of this degree from every person in the known world who is not entitled to receive them. I further promise and swear that I will protect and support a brother Past Master, as far as within my power lies; should I see or hear one in distress, will fly to his relief, although I am compelled to go on my knees to relieve him, or grope my way through darkness, be that way high or low. I further promise that I will not speak evil of a Past Master, nor suffer others to do so, if in my power to prevent it; but, on the other hand, will apprise him of all approaching danger. I further promise that should I see a worthy Past Master suffering for the lack of food, clothing, drink or other necessaries of life, that I will do all that lies in my power to provide them for him. I will also protect or shield members of the Royal House from harm and danger, even more than other members, and at the same time I will guard the interest of all. Should I violate my obligation in any part, I hope that I may be hanged with a rope by the neck, and my bowels pierced through with a bar of hot iron, and ripped from the center to the hip of my left side; my hands folded across my breast and my body buried in the cold, cold grave. Amen. Even so, Amen. In token of the sincerity of my obligation, I kiss the Holy Bible three times.

Junior Ex. M.—Arise, my friend, arise. In order to prove that you are sincere in the obligation you have just taken your fortitude will be further tested by starting you in search of a distressed Past Master through the dark gloom by which you are now surrounded. The road you must now travel is a narrow one, and passes through

the Valley of Friendship. In order that you may not strike your head against branches of the trees, you will kneel down on your knees and go forward to the relief of a Past Master. (P. M.'s all form in two lines, facing; arch the hands and kneel. As candidate passes through press down and retard his progress, and as soon as he has passed under each of the brothers' hands, give him one spank each with the open hand and say: Go on to the relief of a poor Past Master. As soon as the candidate works his way through the hoodwink is removed and he is allowed to work on the others who follow after. When all are through, then the candidates are instructed in the signs, tokens, lectures, etc. After which all must unite in the Past Masters' Communion, or feast, which must be prepared by the Wardens and Excellent Watchers while the candidates are in progress of initiation.)

E. P. M.—Worthy Past Masters, for as such I can now address you, should you have occasion to test a person in this degree, you will do so with this

RECOGNITION SIGN.

Place the end of the thumbs together; bring up the hands to the throat, and meet the end of the fingers back of the neck, and let the hands fall to the sides (which represents hanging by a rope).

Answer.—Raise the left hand, with fingers closed, the thumb sticking up; place the thumb against the center of the stomach; draw the thumb from the center to the left hip, and let the hand fall to the side (which alludes to the penalty of your obligation).

SIGN OF DISTRESS.

Cross the hands over the breast, with fingers straightened out stiff, as though you were laid out, and let the hands fall to sides.

Answer.—Place both hands with the palms against the back of the head, and throw the head slightly back, as though you were about to lie down, and let the hands fall. (Meaning of sign and answer refers to that part of the obligation that says: May my hands be folded across my breast and my body lowered into the grave, etc.)

M. E. M.—Should you visit this or any other Council, you will, on approaching the outer door, give an ordinary rap. When the Guard raises the wicket whisper the quarterly password, which I will now give you You will then approach the inner door and give ** **, and when the wicket is raised you will whisper the degree password, which is, 7 V 8. V O. Z. 6. R. 3. I.*

After you have gained admission, you will advance to the Golden Altar and give the sign I will now give you, which is the

SALUTATION SIGN.

Raise both hands from the sides, at full arms' length, above the head; place the ends of the fingers of the two hands against each other, forming a high arch, and let the hands fall. Salute the M. E. M., the Jr. P. M., the Sr. Watcher, and Jr. E. W. After which you will be seated.

When the word is taken up at the opening of the Council you will give the degree pass.

Should you chance to be in distress at any time, and, on account of darkness or other cause, the sign of distress could not be seen, you will make yourself known as a Past Master with this distress word:

“O, Joshua, the High Priest of the LORD.”

Answer.—“Awake, O Sword.”

TEST WORK OF A P. M.

After you have thoroughly tried a brother by signs and tokens, should you further wish to prove him, you will do so with the following test:

Ques.—What are you, my friend?

Ans.—I am a Most Excellent P. M.

Ques.—How do you know you are a P. M.?

Ans.—Because I have been satisfactorily tried.

Ques.—How were you first tried as a P. M.?

Ans.—I was first tried by an examination in my previous degrees; afterwards I was shocked by a sudden flash, which I have since learned represented a “wall of fire.”

Ques.—How were you next tried?

Ans.—My ability as a presiding officer was tested, and when it was discovered that I was deficient I was suddenly removed from the throne; my H.'s T. a R. H. I. was shown to me, and I was informed that I must be tried by F—.

Ques.—After you were tried by F., in what manner were you next tried?

Ans.—I was informed by the Jr. E. M. that in order to prove that I was sincere in what I had just said in my O. that I must go through the V of F. to the R. of a P. D. P. M.

Ques.—While you were passing through the V of F., what was done and said to you?

Ans.—I was hindered by many obstructions that I found in the way, but the brothers helped me through, and said, while doing so: G. O. T. T. R. of a P. P. M. After which my B. was taken off and I at once joined in with the others assisting P. M. through.

Ques.—I am well satisfied with the proof of your identity with the P. M. D., but I will say further prove yourself.

Ans.—How will you have me, P. M.?

Ques.—As all P. M. S. P. T.

Ans.—Then A. T. T. V and G. M. Y. grip.

THE GRIP.

Open the fingers of the right hand, with the fingers slightly hooked or bent; place them between each other's fingers in this manner . . . , then press the fingers together, with the end of thumb of each pressing against the other; place one of the left hands over them and shake two double shakes, thus ** **, and let the hands fall.

1st Ques.—Before we part, I will ask you what is your name?

2d Ans.—My name is Alpha; what is your name?

1st Ans.—My name is Omega.

2d Ques.—Then you are the beginning?

1st Ans.—And you are the end?

2d Ques.—You are the first?

1st Ans.—And you are the last.

1 2 1 2

(Both exclaim: Amen! Amen! Amen! Amen!)

MORAL LECTURE OF THE DEGREE.

Brothers, in this degree you are taught as Excellent Masters in the moral and social world to be ever ready to raise up the fallen of mankind. There are several other striking incidents also connected with this degree that should engage and interest the mind. First, you were thought to be worthy by your Lodge and they recommended you to this Council; you attempted to fill a position which you found you were not qualified to fill with dignity and credit, yet you accepted the honor conferred on you, knowing your own deficiency. You should have been warned of your deficiency by the lurid flames of threatened judgment of your utter unworthiness for so high and exalted position.

Secondly, as you were dethroned, brought low and tested as by fire, even so shall all that elevate themselves be humbled and abased and tried by fire ere they shall be considered worthy of great honors here on earth or in the Council above.

In the third place you will remember having passed through a dark valley. This should remind you of the dark season of your repentance, also of the valley of the shadow of death, through which we must all sooner or later pass through. This should admonish you also to so shape your ways while on your pilgrimage through this life

that when the time comes for you to pass through the valley of death you may find the friend that is ever near, ready to help and guard you safely through, and when you reach the heavenly climes there will be great rejoicing, for the Cherubims and Seraphims and all the most excellent holy angels will praise the Lord, and we, as just men made perfect, will say: Holy, Holy is the Lord God of Hosts; heaven and earth are full of Thy glory; glory be to God on high. Amen.

All these things should ever keep your promises made at the time of your obligation in your remembrance and you should never fail to carry them out. Should you fail to do as you have vowed that you would do be you assured that your broken promises will confront you at the judgment bar, and while the faithful are entering into life eternal, you will be numbered with those who are cast into utter darkness, where there will be weeping, wailing and gnashing of teeth.

We predict for you a faithful performance of duty and refer you to the following passages of Scripture that are applicable to this degree, found embodied in the 12th chapter of Revelations, 4 to 21 inclusive—bear and take heed to them:

4. And they shall see his face and his name shall be in their foreheads.

5. And there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever.

6. And he said unto me: These sayings are faithful and true; and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done.

7. Behold I come quickly; blessed is he that keepeth the sayings of the prophecy of this book.

8. And I, John, saw these things and heard them. And when I had heard and seen I fell down to worship before the feet of the angel which shewed me these tidings.

9. Then saith he unto me: See thou do it not, for I am thy fellow servant and of thy brethren the prophets, and of them which keep the sayings of this book, worship God.

10. And he saith unto me: Seal not the sayings of the prophecy of this book for the time is at hand.

11. He that is unjust let him be unjust still, and he which is filthy let him be filthy still; and he that is righteous let him be righteous still, and he that is holy let him be holy still.

12. And behold, I come quickly, and my reward is with me to give every man according to his work shall be.

13. I am Alpha and Omega, the beginning and the end, the first and the last.

14. Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the city.

15. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16. I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

17. And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst, Come. And whosoever will, let him take the water of life freely.

18. For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things God shall add unto him the plagues that are written in this book.

19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city and from the things which are written in this book.

20. He which testifieth these things saith: Surely I come quickly, Amen. Even so, come, Lord Jesus.

21. The grace of our Lord Jesus Christ be with you all. Amen.

FORMULA FOR RED FIRE.

Sulphur.....	1 part
Nitrate Strantia...	13 parts
Pulverized Gunpowder.....	1 part

N. B.—You must be very careful with this mixture, keeping large quantities from near the fire. Burn on sheet iron or heavy tin.

OTHER PROPERTIES.

1. Several ropes.
2. Two pokers of the same size. One of them to be painted red at lower end to represent heat, so that in warm weather it may be used, and in cold weather, when there is fire, lay the painted one in chair and heat the other.
3. Sheet iron to burn red fire on.
4. Hoodwinks made to fit over the eyes like spectacles.
5. Working hats and regalia for officers and members.
6. Shields, spears, etc.

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